ĀUM

He who has learned this hidden wisdom, putting away all darkness, he enters and dwells in the endless heaven, the world that is the prize of victory.—*Kena Upanishad.*

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out.—*Revelations, iii, 12.*

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LETTERS OF H. P. BLAVATSKY.[1]

III.

THE following letter was written before the foundation of the Theosophical Society. A somewhat inaccurate translation appeared in Mr. Sinnett's *Incidents in the Life of Madame Blavatsky*, but as some additions were made to the original it is interesting to see what was actually written by H.P.B. at such an early date.

"The more I see of spiritist séances in this cradle and hotbed of Spiritism and mediums, the more clearly I see how dangerous they are for humanity. Poets speak of a *thin partition* between the two worlds. There is *no* partition whatever. Blind people have imagined obstacles of this kind because coarse organs of hearing, sight, and feeling do not allow the majority of people to penetrate the *difference* of being. Besides, Mother-Nature has done well in endowing us with *coarse* senses, for otherwise the individuality and personality of man would become impossible, because the dead would be continually mixing with the living,

[1] Copyright, 1895.

and the living would assimilate themselves with the dead. It would not be so bad if there were around us only spirits of the same kind as ourselves, the half-spiritual refuse of mortals who died without having reconciled themselves to the great necessity of death. Then we might submit to the inevitable. One way or another, we cannot help identifying ourselves physically and in a perfectly unconscious way with the dead, absorbing the constituent atoms of what lived before us: with every breath we inhale them, and breathe out that which nourishes the formless creatures, elementals floating in the air in the expectation of being transformed into living beings. This is not only a physical process, but partly a moral one. We assimilate those who preceded us, gradually absorbing their brain-molecules and exchanging mental auras—which means thoughts, desires, and tendencies. This is an interchange common to the entire human race and to all that lives. A natural process, an outcome of the laws of the economy of nature. . . . It explains similarities, external and moral. . . . But there exists another absolute law, which manifests itself periodically and sporadically: this is a law, as it were, of artificial and compulsory assimilation. During epidemics of this kind the kingdom of the dead invades the region of the living, though fortunately this kind of refuse are bound by the ties of their former surroundings. And so, when evoked by mediums, they cannot break through the limits and boundaries in which they acted and lived. . . . And the wider the doors are opened to them the further the necromantic epidemic is spread; the more unanimous the mediums and the spiritists in spreading the magnetic fluid of their evocations, the more power and vitality are acquired by the glamour."

Madame Jelihovsky says that "Helena Petrovna described many séances in terms of horror in consequence of the sights she was enabled to see as a result of her clairvoyance. She saw details hidden from the others present: perfect invasions of hosts of soulless remains of mortals, 'woven of fleshly passions, of evil thoughts, of vicious feelings which had outlived the body'". And H.P.B. wrote:

"It stands to reason that this mere earthly refuse, irresistibly drawn to the earth, cannot follow the soul and spirit—these highest principles of man's being. With horror and disgust I often observed how a reänimated shadow of this kind separated itself from the inside of the medium; how, separating itself from his astral body and clad in someone else's vesture, it pretended to be

someone's relation, causing the person to go into ecstasies and making people open wide their hearts and their embraces to these shadows whom they sincerely believed to be their dear fathers and brothers, resuscitated to convince them of life eternal, as well as to see them. . . . Oh, if they only knew the truth, if they only believed! If they saw, as I have often seen, a monstrous, bodiless creature seizing hold of someone present at these spiritistic sorceries! It wraps the man as if with a black shroud, and slowly disappears in him as if drawn into his body by each of his living pores."

In the year 1878, or thereabouts, a defence of modern Spiritualism was brought out by Alfred Russell Wallace. This greatly pleased H.P.B., who wrote on the subject to her sister:

"See how cleverly he proves how mistaken people are who say that we propagate ancient prejudices and superstitions; how he proves that a body of people who preach the study of man's nature, who teach the acquirement of eternal bliss as a consequence of attaining the full perfection of their moral and spiritual powers, is the chiefest enemy, not only of gross materialism, but also of all kinds of silly bigotry and myth-worship. Spiritualism is an experimental science; its development—which is the object of the Theosophical Society [1]—will make it possible to find a foundation for a true philosophy. There is only one truth, and it is higher than anything else. Theosophy is bound to destroy such meaningless expressions as 'a miracle' or the 'supernatural'. In nature everything is natural, but everything is not known; and yet there is nothing more miraculous than her powers, hidden as well as revealed. Spiritualism, *meaning the spiritual powers of man and the deeper knowledge of the psychical aspects of life*, which we Theosophists preach, will cure the old evils of religious quarrels, owing to which the faith of man in the primitive truths of immortality and repayment according to deserts is disappearing. Wallace speaks the truth when he says that Spiritualism well deserves the sympathy of moralists, philosophers, even of politicians and of everyone who desires the perfecting of our society and our life."

H.P.B. did not spare herself when portraying the humorous side of her surroundings. The American Phrenological Society wrote and asked for her portrait and for a cast of her head, and

[1] At this time a wide distinction was drawn between "Spiritualism" and "Spiritism". It will be seen from H.P.B.'s own definition that she was not speaking of "Spookology" as the object of the Theosophical Society.

Professor Buchanan, the phrenologist and psychometer, called on her for an interview. She describes the incident in writing to Madame Jelihovsky:

"And so this poor victim (victim in view of his awful task) was sent to me—a phrenological occultist, who came in the company of a huge bouquet (as if I were a prima donna!) and with three trunk-loads of compliments. He fingered my head and fingered it again; he turned it on one side and then on the other. He snorted over me—snorted like a steam-engine, until we both began to sweat. And at last he spat in disgust. 'Do you call this a head?', he says; 'It's no head at all, but a ball of contradictions.' 'On this head', he says, 'there is an endless war of most conflicting bumps; all Turks and Montenegrins.' I can't make anything of this chaos of impossibilities and confusion of Babel. Here, for instance', he says, poking my skull with his finger, 'is a bump of the most ardent faith and power of belief, and here, side by side with it, the bump of scepticism, pessimism, and incredulity, proudly swelling itself. And now, if you please, here is the bump of sincerity for you, walking hand in hand with the bump of hyprocrisy and cunning. The bump of domesticity and love for your country boxes the ears of the bump of wandering and love of change. And do you mean to say you take this to be a respectable head?' he asked. He seized himself by the hair, and in his despair pulled a considerable lock from his own respectable head, answering to the highest standards of phrenology. . . . But all the same he described, drew, and published my poor head for the amusement of the hundred thousand subscribers to the *Phrenological Journal*. Alas, alas, 'heavy is the crown of Monomach!'[2] The aureola of my own greatness, acquired so undeservedly, is simply crushing me. Here, I send you a copy of my poor head, which you are requested to swallow without any sauce. A hundred thousand Yankees are going to feast upon it, and so I am certainly going to save a bit for my own blood!"

"Now listen to this, little brothers", she writes in her next letter, "I am sending you a great curio. Examine it, wonder at it, and improve by it. The Freemasons of England, whose Grand-Master is the Prince of Wales, have sent me a diploma, which means to say that I am raised to a high Masonic dignity, and so my title is 'Mysterious Freemason'. Ah me! next I shall prob-

[1] This was during the war in 1877.

[2] The coronation crown of Russia; this was said by one of the Tsars.

ably be elected Pope of Rome for my virtues. The decoration they sent me is very beautiful: a ruby cross and a rose. I send you the cutting from the *Masonic Journal.*"

Many honors were showered upon H.P.B. as a result of the publication of *Isis Unveiled.* A very ancient Society in Benares, founded before the beginning of the Christian era, called the Sat-Bai, sent her a diploma in Sanskrit, decorated with many symbols. It is remarkable that in this diploma Helena Petrovna is alluded to as a "Brother of the female sex". "Henceforward our brother Rad is entitled, owing to his great knowledge, to power over the inferior grades of ministers, couriers, listeners, scribes, and the dumb ones." H.P.B. also received a very ancient copy of the *Bhagavad-Gîtâ*, in a mother-of-pearl and gold binding, from an Indian Prince. At the approach of the Russo-Turkish war of 1877-1878, H.P.B. wrote many articles against the Roman Catholics, because the Pope had blessed the weapons of the Turks. These articles she signed "A Russian Woman". They created such a stir that Cardinal McCloskey sent his Jesuit secretary to her, under the pretext of making the acquaintance of "such a remarkable woman, and pioneer thinker, who knew how to shake off the prejudice of patriotism and to create for herself an independent position in an independent country". In February, 1877, she wrote to her sister:

"I told him his endeavors were in vain; that whatever I personally, as a Theosophist, might believe was no business of his at all; that the faith of my Russian fathers was sacred to me; that I shall always stand up for this faith and for Russia, and shall always write against the attacks of the hypocritical Catholics upon them as long as my hand can hold a pen, and without letting myself be frightened by the threats of their Pope or the wrath of their Roman Church, the Great Beast of the Apocalypse!"

The result of this visit was a new article by her against the head of the Western Christian Church, who blessed Musselmans that they might the better kill Christians, Slavs, and Russians. Soon after this move Mme. Jelihovsky received newspaper cuttings containing the report of H.P.B.'s real fight—but this time not with an ecclesiastic, but with a propagator of materialistic views, of European renown. She writes to her sister in her usual humorous way:

"I send you, friends, one more article of mine, which received by no means small honors here and was reprinted by several New York papers. This is the way it happened: the London scientist

Huxley has been visiting here, 'the progenitor of protoplasm and high-priest of psychophobia', as I have surnamed him. He delivered three lectures. At the first, he made short work of Moses and abolished the whole of the *Old Testament*, declaring to the public that man is nothing but the great-grandson of a frog of the Silurian period. At the second he 'beat everyone', like a new Kit Kitich.[1] 'You are all fools', he says, 'you don't understand anything. . . . Here is the four-toed foot of Hipparion, the antediluvian horse, for you, from which it is evident that we, five-toed men, are closely related to it as well, through our origin.' There is an insult for you! But at the third lecture our wise *psychophob* tried to sing it altogether too high, and so started telling fibs. 'Listen to me', he says, 'I have looked into the telescopes, I have whistled under the clouds in balloons, I have looked out for God everywhere with great zeal; and nowhere, in spite of all my researches, did I see or meet him! Ergo—there is no God and there never was any such!' It was worth these peoples' while paying him $5,000 for three lectures of this sort of logic. 'Also', he says, 'the human soul. . . . where is it? Show it to me as I can show you the heart and the rest of the 'inwards'. Anima Muni, ether, Archos of Plato. . . . I have searched for the soul with the aid of spy-glasses and microscopes; I have observed the dying and anatomized the dead, but upon my word of honor, there is no trace of it anywhere! It is all a lie of the spiritists and the spiritualists. Don't you', he says, 'believe them.' I felt awfully sorry at all this. So sorry as even to be angry. So I thought to myself, let me go and write an article against this self-willed, self-opinionated Kit Kitich. And what do you think? I have written it. And it came out not at all so bad, as you can see by the enclosed copy. Needless to say, I immediately took this article, sealed it, and sent it through our corresponding members to London, to be delivered to Huxley with my most earnest compliments."

H.P.B. was compelled for various reasons to become an American citizen. This troubled her considerably, as, like all Russians, she was passionately devoted to her country. She wrote to Madame Fadeef:

[1] Kit Kitich, or in Academic Russian Tit Titich, is a stage character whose favorite saying is: "Who can beat Kit Kitich when Kit Kitich will beat everyone first?" He has long become the synonym of a bully, a petty, self-willed, domestic tyrant. The popular Russian dialect quite unconsciously transforms "Titus, the son of Titus" (Tit Titich) into "the Whale, the son of the Whale" ("Kit" means "whale" in Russian); and H.P.B. used this unconscious pun to make fun of the biological evolutionist who claimed to be, in some sense, the son of the whale, and whose doctrine she found to be "very like a whale", too. But a pun, unlike a bishop, loses by translation.

"My dearest, I write to you because otherwise I would burst with a strange feeling which is positively suffocating me. It is the 8th of July to-day, an ominous day for me, but God only knows whether the omen is good or bad. To-day it is exactly five years and one day since I came to America, and this moment I have just returned from the Supreme Court where I gave my oath of allegiance to the American Republic and Constitution. Now for a whole hour I have been a citizen with equal rights to the President himself. So far so good: the workings of my original destiny have forced me into this naturalization, but to my utter astonishment and disgust I was compelled to repeat publicly after the judge, like a mere parrot, the following tirade: that I 'would renounce for ever and even to my death every kind of submission and obedience to the emperor of Russia; that I would renounce all obedience to the powers established by him and the government of Russia, and that I would accept the duty to defend, love, and serve the Constitution of the United States alone. So help me God in whom I believe!' I was awfully scared when pronouncing this blackguardly recantation of Russia and the emperor. And so I am not only an apostate to our beloved Russian Church, but a political renegade. A nice scrape to get into, but how am I to manage to no longer love Russia or respect the emperor? It is easier to say a thing than to act accordingly."

TESTIMONY AS TO MAHATMAS.

THE name *Mahâtmâ* in these articles is intended to embrace also Masters, Brothers of the Lodge, Initiates, and the like. The word *testimony* embraces all statements and proofs intended to bring out and constitute evidence of fact. All persons who have testimony on this subject are invited to send it to the PATH, where it will appear either in full or condensed. I should be informed in each case whether or not names may be used. If not to be used, an initial will precede the published statement.

W. Q. J.

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1. The Vedas, admittedly among the oldest of religious books, if not in fact the oldest, contain the word *Mahâtmâ*, which means "great soul". The *Bhagavad-Gîtâ* says that "such a one [a Mahâtmâ] is difficult to find".

2. From H.P.B. Her assertions to her relatives many years ago that she knew such wonderful beings; later, similar assertions and objective proofs to her American friends, then to her English and Indian friends; her statement and that of Masters themselves in writing that they had assisted her in most of the book *Secret Doctrine*. This message was received by Dr. Hübbe-Schleiden of Germany, and has been reprinted in the PATH. With H.P.B. begins the testimony for the Western world in this age, and she began a revival in India of the belief in the actual present existence of Mahâtmâs, as to whom a general belief had always existed there.

3. Col. H. S. Olcott has asserted continuously, in private and public, in all parts of the world by speech and writing, that he has had personal objective and introspective proof of the existence of not only the one Master so much spoken of, but also of K.H. and others. He declared very often most unequivocally that he had met the Masters. In the London Convention of 1894 he made the same statement in public on the platform. He writes publicly that *Isis Unveiled* was worked upon in New York by more than one of the Masters; he gives testimony as to having received a turban from one of the Masters; he further mentions that many of the Masters came to New York when he met and worked with H.P.B., and that he conversed with some of them.

4. Damodar K. Mavalankar, a Hindû who joined the Society soon after H.P.B. went to India and worked for it unselfishly for seven years, has often declared that he knew personally of the existence of the Masters spoken of in Theosophical literature.

5. Mohini M. Chatterji, another Hindû, often stated prior to 1884 that he knew of the existence of said Masters personally.

6. Mr. A. P. Sinnett, President of the London Lodge T.S. and author of *Esoteric Buddhism*, says that that book was made up from letters from the said Masters, and in that book and *The Occult World* he gives certain particulars on the subject, testifying to the same point. He has always asserted his belief in their existence on personal knowledge as well as on argument and testimony.

7. William Q. Judge has given testimony for many years to the same effect; to wit, that he knows personally of the existence of the said Masters, as well as of others, and also that he knows a great many persons, and has for many years, who personally know independently of himself the same fact.

8. R., an American, testifies to having known, before hearing of the Theosophical Society, the Master whose picture is known

to several members, and that many years' help from the same Master has given complete proof of his existence and the possibility of the existence of any others.

9. The Christian Bible describes in many instances saints and sages who appear to stand in the same position as a Mahâtmâ. The mysterious character who appeared in the Bible once for the purpose of blessing Abraham, "the friend of God", was named Melchizedek and was probably a Master.

10. The Countess Wachtmeister has repeatedly declared that she has seen in the astral light at Theosophical meetings and at other places, and very often near H.P.B., the figure of the Master as described by many other persons and as pictured, and that she has received, independently of H.P.B., in circumstances where fraud or trick would be impossible, messages from said Master.

11. D., a member of the American Section, says that in early youth, in a vivid dream, a being came and offered comforting remarks on the subject of predestination which then was oppressing D.'s mind. The face of the being was deeply impressed on the memory. After joining the T.S., D. one day was shown the Master's picture, and was amazed beyond measure to see that it was the likeness of the being who in youth, many years before, had come in the dream.

12. W.D. says that for a long time he wished to have introspective proof of the existence of the Masters, believing in the possibility of such existing. He became deeply involved in business, and was engaged in his work in a sparsely inhabited place. While writing on business he became conscious that some one appeared to be standing near him, and then he saw it was the Master, either present astrally or in thought-picture. This aroused the surety within of their actual present existence.

13. T.P.T., an American, says that during almost the whole of life, for many years, a being, identical with the picture of the Master, has been continually helping in spiritual development, insisting on altruistic work and guarding against falling into personalities. "He is glorious in appearance, majesty, power, and kindness; he is human, yet far beyond us: he has directed me to the Theosophical Society; I am as sure of his existence as I am of any fact in my entire life. He not only directed me to the T.S., but also told me to join it; he has identified himself to me as H.P.B.'s Master; he watches the T.S. I know as surely as I know anything."

HAVE FAITH.

WHEN the truths of Theosophy first dawn upon the student, shedding new light on the meaning of life and of death, on the mystic word "Brotherhood" and all that it may convey, on the origin of evil, on the meaning and use of suffering and pain, a new impetus is given to effort, and for a while, perchance, it seems very easy to live the life of an ascetic. Personal griefs and losses! O how little do they count, we say to ourselves. How *can* people, on perceiving the first gleam of the light of truth, allow themselves to remain longer prisoners in the dungeons of selfishness, of ambition, of jealousy, and of wrath? How easy it is to snap the chains of conventionality and to march forth into the sunlight of peace and knowledge, never more to be drawn backward into the darkness of this illusionary world! These and kindred thoughts pass through the mind of the enthusiastic student, who would fain enter the realm of practical occultism, to whom the path now looks so easy, so comfortable, so delightful. Away with unkind sentiments towards our brothers and sisters; away with desires for material advancement; away with selfish griefs and care for the world's opinions! How easy it now seems to work for the great orphan Humanity, towards whom our hearts leap forth in sympathy!

And so for a time we are at peace with ourselves and the world. We feel our lives pledged to devoted work for others; we think it possible that, unknown though it be to ourselves as yet, we may already be accepted chelas to some high teacher. We breathe the air of spiritual purity, while we feel we have brushed from us forever the dust of material and personal interests. We think much about the Masters, those lofty souls pledged to self-sacrifice, and we feel very near them,—as, indeed, we may be for the time being.

Days pass by in this condition with nothing to disturb the harmony, and we, though still weak, believe we are strong. Alas! a time comes when some new temptation assails us, an unlooked-for foe appears, and lo! whither has all our seeming strength departed? Where are all our stern resolves? Whence, indeed, has fled that boasted peace of mind, which we fondly thought that naught could ruffle? We had been resting in such strong faith in our Elder Brothers, and our intuition had assured us of their Radiant Presence; and in the recognition of such a Presence it had seemed impossible to be disturbed and troubled

by earthly concerns. Why, then, this weakness? How could it be possible to succumb anew and so strongly to the "sense of separateness"?

Such, indeed, was the experience of one who was very young as yet in knowledge and understanding of herself. At first, wildly enthusiastic to embrace the new life of the spirit which opened before her in its possibilities, she thought to make a sudden leap from olden habits and desires, loves and hopes and jealousies, straight forward into a life of self-forgetfulness. And falling, she was very sad, very sore and bruised She was discouraged, alas, as well, and wondered that she ever could have hoped and believed that conquest of her lower nature could be easily compassed.

Fainting and weary, she had a vision. Before her stretched a rugged mountain, reaching far, far up into the mountain, and a path led up the mountain, aye, to the very top; but so steep it was, so sharp the ascent, that she, a pilgrim on the way, was overcome by dizziness when but a few steps had been taken upward. Exhausted, she sank upon the ground. But looking up, she beheld two Brothers of the race, tall and grand-looking men, loving and tender of mien. They were standing in the pathway above her, reaching downward a helping hand to herself, just started on that difficult journey which leads to knowledge and to freedom. They saw her fall, those Elder Brothers, and they realized that as yet her strength was not equal to climbing that rugged, steep assent. She must rise, but a longer, slower way must be followed by her because of her great weakness. Should they leave her to take that journey alone, her whose store of energy must not be drawn upon too exhaustively, whose weakness would not allow her to mount rapidly? No, indeed, no! They turned their way downward towards her, and with a tender, pitying smile led her aside into another path hidden among the bushes and the trees, and rising more gradually and slowly upward. The way was dark, it is true, save for their Radiant Presence, the light of freedom was hidden from view in many places, and yet flashes of it illumined the path at intervals. It was restful to the poor, weak soul who had once hoped and trusted in her strength to rise more rapidly. It was comforting to know that her Guardians, the Guardians of the Race, were not impatient, but were still watching and helping, never wearying in their care and tenderness, even though the journey must be slow because of her great weakness. And she kept her eyes turned toward them and she had faith. M. H. W.

CONVERSATIONS ON OCCULTISM.

STUDENT:—At a former time you spoke of entities that crowd the spaces about us. Are these all unconscious or otherwise?

Sage.—They are not all unconscious. First, there are the humdrum masses of elementals that move like nerve-currents with every motion of man, beast, or natural elements. Next are classes of those which have a peculiar power and consciousness of their own and not easily reached by any man. Then come the shades of the dead, whether mere floating shells, or animated elementals, or infused with galvanic and extraordinary action by the Brothers of the Shadow. Last, the Brothers of the Shadow, devoid of physical bodies save in rare cases, bad souls living long in that realm and working according to their nature for no other end than evil until they are finally annihilated—they are the lost souls of Kâma Lóka as distinguished from the "animated corpses" devoid of souls which live and move among men. These Black entities are the Dugpas, the Black Magicians.

Student.—Have they anything to do with the shocks, knocks, bad influences, disintegration of soft material accompanied by noises more or less distinct?

Sage.—Yes, they have. Not always, of course. But where they are actually seen at the time preceding such occurrence, they are the agents.

Student.—Then I am to suppose that if such takes place with me I am the attracting person, the unfortunate channel through which they have come?

Sage.—No, you are thoroughly in error there. You are not such channel in that case. You are in fact the opposite, and the very cause for the temporary defeat of that dark entity. You have mistaken the appearance, the outer manipulation of forces, for the thing itself. If you were their channel, their agent, the cause for their coming and thus making their presence possible, there would be no noise and no explosion. They would then act in and through you for the hurt of others, silently and insidiously. They approach your sphere and attempt to make entry. The strength of your character, of your aspiration, of your life, throws them off, and they are obliged, like rain-clouds, to discharge themselves. The more strong they are, the louder will be their retreating manifestation. For the time they are temporarily destroyed or, rather, put outside the combat, and, like a war vessel,

have to retire for repairs. In their case this consists in accumulating force for a new attack, there or elsewhere.

Student.—If, then, such loud explosions, with pulverization of wall-plaster and the like, take place, and such an evil entity is seen astrally, it follows that the person near whom it all occurred —if identification due to solitude is possible—was in fact the person who, by reason of inner power and opposition to the evil entity, became the cause for its bursting or temporary defeat?

Sage.—Yes, that is correct. The person is not the cause for the entity's approach, nor its friend, but is the safeguard in fact for those who otherwise would be insidiously affected. Uninformed students are likely to argue the other way, but that will be due to want of correct knowledge. I will describe to you condensedly an actual case. Sitting at rest on a seat, eyes closed, I saw approach one of those evil entities along the astral currents, and looking as a man. His hands like claws reached out to affect me; on his face was a devilish expression. Full of force he moved quickly up. But as I looked at him the confidence I felt and the protection about me acted as an intense shock to him, and he appeared to burst from within, to stagger, fall to pieces, and then disappeared. Just as the disintegration began, a loud noise was caused by the sudden discharge of astral electricity, causing reäctions that immediately transmitted themselves into the objects in the room, until, reaching the limit of tension, they created a noise. This is just the phenomenon of thunder, which accompanies discharges in the clouds and is followed by equilibrium.

Student.—Can I carry this explanation into every objective phenomenon, say, then, of spiritualistic rappings?

Sage.—No, not to every case. It holds with many, but specially relates to the conscious entities I was speaking of. Very often the small taps and raps one hears are produced under the law referred to, but without the presence of such an entity. These are the final dissipations of collected energy. That does not always argue a present extraneous and conscious entity. But in so far as these taps are the conclusion of an operation, that is, the thunder from one astral cloud to another, they are dissipations of accumulated force. With this distinction in mind you should not be confused.

Student.—Have not colors a good deal to do with this matter?

Sage.—Yes; but just now we will not go into the question of color except to say that the evil entities referred to often assume a garb of good color, but are not able to hide the darkness that belongs to their nature.

STEPPING-STONES.

IT would seem by the way in which many members regard the working of the T.S. that the old traditions concerning exoteric wisdom and the method by which it is taught are but lightly regarded. There is a great difference between learning and wisdom, and a little reflection on that fact would be of use to many. The Theosophical movement was intended to give men Wisdom more than anything else, and the methods which it adopts in thus training its members are those which have held good in the East and in all Occult Brotherhoods from time immemorial. The peculiar and particular difference between the method of instruction employed in Occult bodies and that of our western colleges lies mainly in that the one, while apparently saying very little, seeks to develop the intuitions, and the other, while saying a great deal, merely supplies the brain with facts. The former deals in generalities, the latter in particulars. Mr. Sinnett rightly said in his *Esoteric Buddhism* that the traditional methods of teaching in the East aimed at impressing every fresh idea on the memory by provoking the perplexity it at last relieved. This perplexity arises from an absence of a certain power in the Ego of the student to perceive the greater laws of Nature. But by dwelling on the thought that the Master puts forward, in time the student comes to develop that power and thereby to recognize a new fact in Nature. Madame Blavatsky's *Secret Doctrine* was written in that way, and it will always perplex students until they have reached to the development of the author of that book. She has been criticized for her want of order, and sometimes for the absence of such statements as would lead the brain-development forward by orderly processes, but she did not seek to develop the reflective powers, but rather to awaken the perceptive ones.

Now we should remember, and always hold to in our endeavor to help the world, the occult and traditional method of teaching. In our Branches we should be sure that we are conducting them on this basis. The writer knows some persons who try to turn their Branches into clubs or literary associations, merely placing them on the level of any other like club. Then, again, he knows of others who try to turn them into semi-religious institutions, but in both of these cases there is a distinct falling away from the original lines, and we must examine ourselves very carefully

to see what is the proper thing to do in the management of Branches and in public meetings in order that we may awaken the spiritual insight of anyone in the outside world.

Now there is one very simple matter by which we can know how to act, and that is by noting carefully in our minds those things which have helped us and developed us, and those things which have, on the other hand, held us back. The use of these things will undoubtedly have a similar effect upon the generality of other persons and we should remember this. If we want to help others we should bring forward the ideas that have aided us. It does not matter if we ourselves have now gone far beyond them: they were stepping-stones to us at one time and would be helps now to other persons if rightly employed. It is not difficult to find members amongst us who are throwing aside a great many conceptions as materialistic now, that were aids to them once. The simple statement, for example, of reïncarnation: that the soul is an intelligence which passes on from life to life, entering new physical bodies and coming back to the race again and again; is regarded now by many as a very crude and even materialistic statement of the truth of the matter. Yet it was a very new idea to them but a few years ago, and, moreover, they would never have advanced to their present high development had not Reïncarnation been presented to them then in that very crude and materialistic manner. Therefore, what they should do now, when speaking to others below them, is to waive aside the immense knowledge they have gained and be content to present matters in a simple and clear light to those who know less than they.

If we enquire into the reason as to why it is that many desire to present such a vast amount of information in their essays and papers at a Branch meeting or before the public, or to become very metaphysical and discourse on the Absolute and Be-ness and the like, we should see that it arises really from a subtle form of egotism. They wish to show how much they know, and it does not mean simply that they wish to show how much book-learning they have, but often how much *spiritual enlightenment* they possess; this latter making it very difficult for them to find any egotism in what they do. To present a spiritual truth in a materialistic manner, and without referring to "spirit and matter", and "good and evil", or Sanskrit terms, would seem to them almost profane. Why? Because they know better, they have passed beyond all materialistic thought! But nevertheless they should remember that there are many others who have not

yet reached this pinnacle of enlightenment, and their object in getting up to speak should be, if they are Theosophists at all, not to show how much they know, but really to help. Egotism springs from a want of sympathy with the race, and if one who speaks or writes or even converses with a fellow-student or one who knows nothing of Theosophy does so merely with the idea of impressing him with the amount of his own information he cannot help him in the slightest degree. True sympathy is a desire to help another, and this again is the root of one's own possible advancement. Egotism is a desire to get as much praise as possible from others, and it therefore closes up and destroys the nature of him who possesses it.

Always there is this difference between the egotist and the sympathetic helper of man. The one desires to tell how much he knows; the other seeks to aid men in knowing as much as he. The former tries to surprise with the amount of his learning and even spiritual wisdom, the latter always seeks to give his fellowmen instruction as to how to obtain that information and spiritual wisdom.

So, then, if we are going to develop teachers and helpers for the race, we must instruct others by picking out those things that have aided us from the mass of Theosophical literature that is given to the world, and speak of them in the simplicity in which we received them; in that way to lead others up to our own enlightenment. Many say that Madame Blavatsky made a mistake in her method of enlightening the world; yet all her "mistakes" had definite objects in them. She knew infinitely more than she said, but she did not care about saying all she knew because she was not an egotist. She desired rather to help the world than to surprise it with the profundity of her knowledge. And those persons who decry Madame Blavatsky and point to her mistakes are the very ones who but a short while past learned all that they now know of the sacred truths of life from her teachings.

Let all members, then, get rid of this egotism, and, remembering the old traditions, teach the philosophy as it was given out in the earliest T.S. days. Those things that helped you at first will help others now. It may be that in your idea that you have gone far beyond Madame Blavatsky, you have not come near to where she stood. You may have but intellectually recognized wisdom which she knew intuitively. The simple expression of the Theosophical doctrines, the teachings about Karma and Reïncarnation and those about the seven principles of man and the like, in their simplest form, should be given to the public in order

that they may be aided as you have been. For it is a fact that those things that aided you will undoubtedly aid others.

Again, remember also that the philosophy more than the mere ethics is what the world needs. Telling a person to "be good" instead of showing him why he should thus act, is what is being done in every church. It is not suitable to this age. Only a week ago one member overheard a visitor to a Theosophical meeting saying as he left the hall, "Universal Brotherhood! I don't know about that! Why should I not skin a man? He'd skin me if he had the chance." Showing that what the visitor wanted was not the mere telling him to become one of a body of universal brothers, but the giving to him of a philosophy which should explain the rationale thereof.

Remember, then, to place before the world and those you come in contact with the stepping-stones which have served as helps to you, and think constantly upon this rule of life:

Do not desire to tell people how much you know or how wise you are, but rather instruct them so that they also may acquire the knowledge and the wisdom for themselves.

CLAUDE FALLS WRIGHT.

PROJECTED HARI-KARI.

AT an epoch of crisis in any organization with high aims, there always appear promoters of remedies. Sometimes they come from without, beneficently proffering advice though never having proffered service; sometimes from within, and then the advice either has the force of previous interest demonstrated by work, or has the familiar sound of that gratuitous counsel which is so proverbial of the idle. And once in a while a member steps forth in full garb as such, solemnly asseverating his deep interest in the organization and his calm conviction that its true policy is to commit *hari-kari*. Its purposes have been perverted, its mission a failure; his own moral earnestness gives pain as he compares it with the turpitude around; saddened at the prevalent corruption, he must voice the truths within his soul; really there is nothing to be done but for the organization to disembowel itself and to end its career of pitiable disaster. He will not resign; his heart still clings to the Cause; let all collapse together, and then there will be hope for the race.

In *The Unknown World* of December 15th is an article of this nature upon the Theosophical Society. The author signs his

name,[1] a name perhaps less known for vigorous services to the Society than for criticism of its operations and for distrust of its active workers, and he frankly sustains all previous reputation, telling us of the lamentable pretensions of the Society from the first, the utter hypocrisy of its platform, the frightful corruption and folly continually accumulating, the error and humbug and conceit inevitably generated, the impending crash brought on by duplicity and fraud. And what is the conclusion? To withdraw from a body so deceptive and vile? To discountenance all such rascality by refusing longer connection with it? To attempt a reform and rally the pure to extrude the hypocritical and the pretending? Not at all. This: to disband the Branches, have as loose a connection as possible among all mystic bodies of every name, capture from Theosophists the property they hold as such, give the *coup-de-grace* to the Theosophical Society, and do so under the auspices of the author as an F.T.S !

On the moral quality of the proposition there is perhaps no need to speak, but there are some assertions as to fact which should have notice because coming from one still proclaiming membership in the Society, a membership dear to him in spite of its revolting associations and of his own hopeful purpose to end up the Society itself. Among them are these: that the Society holds Oriental doctrines and discountenances others; that the General Secretaries virtually mould the faith of the Branches and members; that the use of literature and lectures is wrong and antagonizes spontaneous thought and study; that suspicion of individual officials blasts belief in Theosophy; that the T. S. teaches the existence of Mahâtmâs and a possible connection with them; that no proof of connection with Mahâtmâs can be other than subjective; and that the present need is to abolish organization and officers and have a book-depôt and a magazine office.

Now one might combat these assertions *seriatim*. One might say that the disproof of the holding of doctrines by the T.S. is found in *(a)* the explicit language of its Constitution, *(b)* the absence of any such exaction from candidates for membership, *(c)* the unrestrained freedom of opinion and discussion in the T.S. which in fact obtains, *(d)* the universal opposition to any dogmatic stand, strongest in the most conspicuous workers. One might say as to the practical moulding by General Secretaries that of course their work in a Theosophical Society must necessarily pertain to Theosophical topics and efforts, and that the views of men put in office because of their capacity and record will

[1] The author of the article is Mr. E. T. Sturdy, F.T.S.—[Ed.]

naturally have weight with private members, just as in any other organization; but that *(a)* there is absolutely no evidence of any attempt to enforce or even unduly urge these views, *(b)* that the correspondence of their offices is adducible to show their insistance on freedom, *(c)* that the publications under their control (the *Vahan*, the *Prasnottara*, and the *Theosophical Forum*) invite and publish views divergent from the Secretaries'. One might say *(a)* that a Theosophical Society without Theosophical literature and speakers might as well be a Society under any other name, or, better yet, not exist at all, *(b)* that both writings and speeches are avowedly on the basis of individual opinion, and, if sustained by contributions from members, are so on the right of free action guaranteed by our Constitution, *(c)* that the T.S. literature emphasizes spontaneous thought and study, giving them larger material for use and urging that use, *(d)* that if Theosophists desire to spread a knowledge of the truths they have found valuable, they are really manifesting the philanthropic spirit which Theosophy inculcates. One might say that the basing recognition of truth upon the characters of individual teachers is exactly one of those forms of personality which Theosophical literature discountenances, and that the man who does not find his best proof of truth in the affirmation of his own consciousness is precisely the man least influenced by the literature put forth; also that no evidence has been thus far adduced that any considerable number of Theosophists have abandoned Theosophy because T.S. officials have been accused of wrong,—no evidence, that is, other than the assertions of this article. One might say that the statement that the T.S. teaches the existence of Masters has no support in any of its authoritative pronouncements, but exactly the contrary, and that its highest tribunal refused only last July to decide a case which might imply such teaching, the writer of the *Unknown World* article being a member thereof, and not voting against the refusal. One might say that the assertion that no proof of intercourse with Masters can be other than subjective denies the contrary assertion of Madame Blavatsky, Col. Olcott, and various other witnesses, and sounds rather like the *à priori* dictum of an uninformed person generously confident of his own powers than the evidential result of actual experience. One might say that if literature perniciously checks spontaneous thought, the establishment of a book-depôt and a magazine office would but intensify the evil, ensuring in the new system without organization and officers the very calamities which justify *hari-kari* to the old.

But having thus disposed of specific allegations, a reader might

very well glance over the whole field and note the general conditions producing results which have thus been misrepresented by the writer. He would instantly perceive that in any Society the activities pursued must be by the more intense members and upon their lines. In the T.S. the only exacted belief, that in the doctrine of Universal Brotherhood, prompts to no special work. Members who hold that and no more do little but cherish a gracious sentiment. Those who, in addition, hold distinctively Theosophic tenets betake themselves to study and discussion. Those who, still further, are swayed by Theosophy as a regenerating influence naturally wish to extend its benefits in every direction. Not for sectarian propagandism, not as an effort to draw members into the T. S., but in order to enable all men to perceive the Laws of Life and thus to reform human existence, they endeavor to spread everywhere a knowledge of Karma and Reïncarnation. They wish to persuade nobody, but they do wish to so pervade society with these facts that souls which are ready may seize them, as they did themselves. Therefore arise leaflets, pamflets, treatises, lectures, the whole apparatus for dissemination of seed; and this is of necessity maintained by the earnest of the members, the real Theosophists. To complain that members are active is to complain that they are alive. Why should they not be alive if there is any vitality in Theosophy itself?

Furthermore, any rational activity uses for its methods that which all human experience shows most effective,—organization. If members desire the best books for study, the most profitable topics for Branch discussion, the most fruitful agencies for popular instruction, these can be most cheaply and valuably supplied through an organized experience. Hence a central office which has touch with all parts of the body falls inevitably into the work of help and suggestion and coöperation. Nobody is obliged to accept such who does not want to; why should anybody who wants it not have that privilege? Here again, to complain that the active section of the Theosophical Society does what every other united group does,—use the results of all human experience, is to complain that Theosophists are as intelligent as non-Theosophists.

And still further. F.T.S. having the constitutional right to think and speak as they please, many have concluded from evidence satisfactory to themselves that Masters exist and that They have directly instigated the formation and now directly promote the work of the Theosophical Society. These members believe that a Master has distinctly counselled, as the great Theosophic

contribution to social regeneration, the most wide-spread promulgation of the doctrines of Karma and Reïncarnation. To some has come conclusive proof that Masters are interested in their faithful servants and give them help and encouragement when needed. Is there any reason why a man should ignore the facts of his own experience and refuse the duties he feels incumbent, because another man has not had that experience and does not feel those duties? To complain that earnest Theosophists do not accept the test of Mahâtmic intercourse prescribed by the non-earnest, that they speak that they do know and testify that they have seen rather than what others do not know and have not seen, is virtually to insist that the dog in the manger exemplifies true Theosophic polity.

That the Theosophical Society will welcome the proposal to commit suicide will seem probable only to the most sanguine natures. Possibly the Spartan virtue of the *Unknown World* contributor, still delicately sensitive after all these years of exposure to the corrupting influences of the Society, still stern to impurity in every form, may over-rate the general distress and despair. It may, indeed, be that the present tempest may prove too much for the rotten craft, and that she may soon founder in the deep, one voice heard to the very last in righteous denunciation of her officers and sturdily—as one may say—defying the thought of desertion. And yet it may be that the crew, less cognizant of the moral enormities so long befouling their vessel, may bestir themselves to greater effort, may carry through the voyage in spite of hostility without and defection within, and may even make port in safety, the old officers still on deck, after having invited Jonah to commit himself to the deep.

ALEXANDER FULLERTON, F.T.S.

ON THE SCREEN OF TIME.

ONE who looks carefully at the shadow-pictures thrown upon our universal screen must observe strange figures and new combinations pointing to changes in the future. Sometimes even a Christian minister is slightly inspired, as in the case of the Rev. Parker at the Temple in London last month. Prophesying of next century, he said there will be no creeds and no need for preachers—as there is none even now. H.P.B. once made a somewhat similar forecast, though not so fixed in date. Such a change would be good.

But the American Section of the Screen is the one to look at for advance indications. Here came about—insensibly, yet most powerfully—the great Religious Parliament, which started as a mere annex to a Fair but soon grew to an enormous affair in itself. It has left traces far deeper than the commercial Fair, its shadows still move over the surface. It aroused people in distant lands, and many Orientals came here through it. They attracted more attention than any other priests, they still in part remain. One of them on the way over stopped at London to lecture, beginning by abuse of the Theosophical Society, went to Chicago and discovered that Theosophy had been drawing people's minds eastward for twenty years. The Sanyasi, the Brahmo Samajist, the Buddhist, the Brahmin, spoke at the Parliament and created more stir than all others. The meeting closed.

But while some of the Orientals departed, others remained and still go about America lecturing in public halls and private dwellings and obtaining pupils. Some get their classes for Yoga. All succeed in invading the parlors of Boston, New York, Chicago, of any town. Dull England, the Conqueror, would not thus harbor them, but they find constant welcome in lively America. And they continually write home their impressions, their successes, their hopes. All this is significant.

Although not so heralded, it is part of the great Theosophical movement. It points to the subtle current running West, joining the East. The East lies almost dead, almost paralyzed by Western materialism. The West is waking to the greatness and value of the ancient Aryan philosophy; it has the energy to appreciate and use it under new conditions; when made a part of Western thought, it will reäct back to the East, when an awakening will take place—it will not take place till then. This is the great secret of the Screen. There is no division of races in it. He who says that those who insist on Western destiny and point to the current flowing West are trying to make discord between the East and West, is blind when not malicious. 'Tis true the Mahâtmâs are of no country, and just because of that they are wise, and run with the great cyclic currents so as to turn into the obstructed and befouled canals of the Orient the newly-purified water of the ancient wells. To obtain the purification they must have a free land and a free or partly-free people to work with; they can also wait while doubting or vain people dispute the question.

As the Theosophical Society represents outwardly the whole Theosophical Movement, so the Screen shows its most powerful

influence in America. In India a comparatively small section of the people know of it. The masses know nothing about it. They require almost centuries to change and raise them from their superstitious state. One of the Masters — K.H. — himself a Hindû, wrote years ago that he could not stand the magnetism of his own country and had to flee after a short visit. The Rajahs care nothing for it, and mostly live in luxury, bound to the English Bank. In Europe Theosophy has some headway, but not a great deal. Almost every proposition has to be laboriously proved; psychic events are wholly doubted; those who have psychic experiences are obliged to excuse themselves; the land is still conventional. But in America the whole land rings with Theosophy. Its terms are known everywhere. Psychic facts are accepted, apologies are not needed. Ridicule arises here and there from editors, but the people think. The Masters have been freely spoken of and the perfectibility of man expounded. The whole land is asking for news of Theosophy. If for the present it be but an Athenian desire, that is an advantage, for it gains Theosophy a hearing. Verily the Screen shows the farther West to be the hope of Theosophy for both hemispheres, and those who shall sow the seeds of dissension by failing to see the real reasons and by calling any exposition of the cyclic Western wave an attempt to divide the Masters from the rest of the world, are heaping up for themselves a very heavy Karma.

JULIUS.

DEAR JULIUS:—Che-Yew Tsăng? There is little of interest to relate. You will remember that Lord Brougham sent news of his death to London in order to read his obituary notices before his actual decease. He wished for frank criticism. My first motive in writing under a *nom-de-plume* was similar to that which prompted his action: I had an article burning in mind and heart, but I wished that the subject should be worthily treated. I might write and use my own name, but I feared that my friend Mr. Mead, the editor of *Lucifer*, might insert it, even if indifferently written, for friendship's sake. That I did not want. So I thought I would have it taken or rejected on its own merits, and would hide the person behind the idea. Was it chance that made me take a Chinese name and write as a Chinaman? Probably not.

Once that I began to write I found an additional motive for doing so from behind a veil, as it were. Regardless of criticism or praise, I wrote what I felt and what I wanted to say. The entire anonymity (for I told no one living of my purpose) made it

possible to write from an impersonal standpoint. Much is gained in that.

The first article was a success, and so many favorable things were said about it in my presence that I almost wished it had never been written! At its first most flattering reception, modesty forbade my claiming it as my own (Lost since then? Perhaps.): and besides, already I had ideas for further work, and good-bye to all impersonality if now the Chinaman's identity were revealed. From the Universal these ideas had come; why color them with a soon-to-be-forgotten name? But to one person I did reveal his identity, and because I knew that this person had seen the real author of those articles. This person, with my permission, told Mrs. Besant under a promise of secrecy who the Chinaman was: that was on October 6th, 1893. Mrs. Besant's pleasure and approval helped to satisfy me that it would be best to preserve the anonymity.

Some time later I informed Mr. Judge, who had previously written that he was sure Che-Yew-Tsăng was no Oriental. He had been asked by several who the author was, and had replied that he did not know, nor did he care,—for if this writer spoke the truth, it should be accepted for what it was worth, and if what he said were judged false, what had names or persons to do with it?

And the writer's words were largely taken as true: people wrote to the Unknown, but only one correspondent was ever answered, for I feared they might tell me that which they would not have revealed to me personally. So I was silent, and only wrote to one to say that I spoke with no authority whatever. Do I deserve credit for those articles? I do not; for when I have said that "from the Universal" those thoughts had come to me, it is but a partial statement of the case. I have heard it said that there is useful teaching in those articles; others have said that they were written with unusual force. Did they not recognize that force and that teaching; did they not see the source of both? They might have felt so plain a thing. Let me put on labels, then: the force was that of William Q. Judge; the teaching I had got from his writings and from one who had been taught by him—Jasper Niemand. To him and to his "creation" is the credit due: but they do not want that credit. If those articles were helpful I am glad. But I would have it known that where the author stood when they were written, in loyalty, in trust, and in love, there this day as in all days stands—

CHE-YEW-TSĂNG.

LONDON, *January 6th, 1895.*

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LITERARY NOTES.

BHUTAS, PRETAS, AND PISACHAS, by R. Ananthakrishna Sastri, is a reprint of this well-known article from the *Theosophist*.—[G.]

BOOK OF THE DEAD. Price of new edition will be $6.00 after February 15th, 1895. Subscriptions for the book before that date will be filled at $5.00. Harry Steele Budd, Agent.

THE PHILOSOPHY OF THE VEDANTA, in its Relations to the Occidental Metaphysics, is a small pamphlet published by Mr. Tookaram Tatya, and contains an address delivered before the Bombay Branch of the Royal Asiatic Society by Dr. Paul Deussen.—[G.]

A SKELETON OF A PHILOSOPHY OF RELIGION: by Rev. Prof. M. Tokunaga of Japan, translated by Zenshiro Noguchi, is what its title indicates, a sketch of the philosophy of religion, and is interesting as the first production of the kind from a Japanese pen translated into English. The idiom is quaint.—[G.]

DR. JEROME A. ANDERSON of California sends us in *Driftings in Dreamland* a volume of very sweet verses. In the preface he sets a more modest value upon them than most readers will be willing to endorse. The feeling of the poems is elevated and sincere, and the versification melodious, with much felicity of expression.—[G.]

THE LEPROSY OF MIRIAM—a most unpleasant title—by Ursula N. Gestefeld, is a remarkably strong and interesting story, dealing principally with the higher mission of woman from a strictly mystical standpoint. The philosophical arguments are fairly well sustained, and the book teaches many morals, and teaches them with great power.—[G.]

COLLECTANEA HERMETICA, Vol. v, edited by Dr. W. Wynn Westcott, contains a translation of Cicero's famous *Vision of Scipio*, with an essay thereon by "L. O."; a translation of *The Golden Verses of Pythagoras* by "A.E.A."; and an interesting explanation of *The Symbols of Pythagoras*, by "S. A". The editor's notes will prove of value to the student.—[G.]

THE VAHAN for December opens with some very sensible remarks on the asking and answering of questions, urging us to do both, and showing good reasons why we should. It is more often self-consciousness and a desire to shine that hold us back than true modesty, and we thereby lose much both in giving and receiving. Several questions are discussed, and we are given a pleasing list of activities.—[G.]

SPHINX for January (German) contains some biographical notes on Dr. Hartmann, "The Universe out of Nothing" by Dr. Hartmann, and a "Phrenological Examination of Paracelsus' Skull" from his monument at Salzburg, also by Dr. Hartmann, which about completes the original matter of this number. There are several translations, the chief of which is Annie Besant's *N. Y. World* interview. Some of the vignettes in the magazine are very pretty.—[G.]

ORIENTAL DEPARTMENT, No. 20, sends seven questions to its readers, with a request for answers. As matters once written are more easily remembered, the plan should prove valuable. The current number contains an extract from Shankara's *Tattva Bodha* entitled "The Self", a translation of *Kena Upanishad* with an illuminating commentary, and a translation from the Persian of a Mohammedan view of Jesus.—[G.]

THEOSOPHICAL SIFTINGS Vol. VII, No. 12. "The Cambridge Platonists", a lecture by W. C. Ward, is a well written paper on a not very interesting subject. The author is a warm admirer of Dr. Henry More, and is himself no mean Platonist. The number ends with a reprint from the *Theosophist* of June, 1890, entitled "The Enthusiasm of Neophytes", by Francis Annesley. This is decidedly not a strong number.—[G.]

THEOSOPHICAL FORUM for December contains an interesting discussion on the nature and functions of the Ego, which in the various answers is clearly

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and satisfactorily explained, J. H. Fussell being especially lucid. The second question continues the discussion of H. P. B.'s use of "soul" and "mind", which is warmly defended, and "K. H." in the answer to the third question explains the difference between Hypnotism and Mesmerism.—[G.]

THEOSOPHICAL SIFTINGS, No. VII, No. 13, contains "Extracts from the Treatise of Synesius on Providence", translated by Thomas Taylor—an interesting and useful reprint. It is of value to note the close analogy of the ancient Greek and Egyptian teaching with that of Theosophy to-day, and students of the occult will find several hints scattered through these pages. The note on page 13 regarding the riddle of the Sphinx is full of suggestion.—[G.]

BURIED ALIVE, an examination into the occult causes of apparent death, trance, and catalepsy, by Franz Hartmann, M. D. This long-promised book is a more or less scientific treatise on premature burial, the philosophy of death, signs of death (of which an advanced state of putrefaction is said to be the only sure indication), and means to prevent being buried alive. It contains many gruesome and altogether wonderful cases of resuscitation from supposed death, and is most unpleasant reading.—[G.]

THE NORTHERN THEOSOPHIST for January. We commend the opening remarks of the Editor to all Theosophists. Should they take their stand, as he suggests, "upon a basis of common charity", we would not be shamed as at present by finding such envy, hatred, and malice in our ranks. A thoughtful and in every way excellent article entitled "Duty" is concluded, and this able little paper ends with "An Open Letter to the Society", followed by a "Declaration", which deal with the present crisis.—[G.]

ISIS AND THE MAHÂTMÂS is a handsome pamflet issued by English friends of Mr. Judge, containing portrait, preface, Mr. Judge's letter to *N. Y. Sun* of December 3d (edition exhausted), several letters sent to the *Westminster Gazette*, a section devoted to "Comments and Criticism", and "A Final Word". The writers are often more under the sway of sentiment than of strict logic, but there are some admirable points in "The Part played by Masters in Human History". Copies may be had by remitting 20 cents to the PATH office.

DECEMBER THEOSOPHIST. "Old Diary Leaves III" describes the beginning of the Founders' acquaintance and meeting with Mr. A. P. Sinnett, a matter of momentous influence in the struggling Society; Col. Olcott's effort to induce some wealthy Parsees to organize their religious work along Theosophical lines; an incident upon which is based one of the principal scenes in *Caves and Jungles*; his first lecture in India. Henry Pratt begins a more or less technical article on the "Outlines of Astronomical Motion", and we are given an account of Mrs. Besant's Australian tour, with most eulogistic cuttings from the Australian press. Carl du Prel continues his masterly treatise on "Clairvoyance", and Colonel Olcott's "Mahâtmâ Quest" gives some account of the more recent meetings of travellers with so-called Mahâtmâs. The "Cuttings and Comments" are up to their usual interest, but the most entertaining thing in the number is the note on page 151.—[G.]

THE UNKNOWN WORLD for December 15th has as its important article the one by Mr. E. T. Sturdy, dealt with more particularly in the pages of this PATH. At the end of his article Mr. Sturdy holds out this seductive bait for the publishers of a struggling journal: "There is already in existence a Theosophical publishing Society which is a private enterprise, and another magazine *Lucifer* exists, also a private enterprise. It is thrown out as the merest suggestion that . . . an amalgamation of the various interests . . . might be arranged". The editor snaps it up in the following fashion: "The Editor invites correspondence on this important proposition made by Mr. Sturdy, and will do anything in his power to assist an *organized plan* along the line indicated in the above article". Italics are ours. Why, of course! How interested these outsiders are in the affairs of the Theosophical Society, in its books, depôts, and magazines!

SOPHIA is the monthly Theosophical journal of the T.S. in Spain. It was started by Brother Montoliu, and since his death is conducted by the members of the Madrid Branch at San Juan, 3 y 5, pral., dra., Madrid, Spain. Its price is twelve *pesetas* per year, about $2.40 American money. In the

November number is begun a most charming and scholarly translation of *Letters That Have Helped Me*, which letters, as all our readers now know, were written by William Q. Judge at H.P.B.'s request. The December number contains, besides these, "The Tower of Babel of Modern Thought", "The Meaning and Use of Pain" by Annie Besant, "Is the Sun only a Mass Subject to Extinction by Cooling", an article by José Mehán addressed "To Some Spiritualists", "The Impossibility of a Single Rule of Conduct in the World of Manifested Duality" by James M. Pryse, translated from the PATH of March, 1890, and a very fascinating story said to be by H.P.B., "From the Polar Regions", a tale of Adepts there.—[H.S.B.]

IRISH THEOSOPHIST for December. This number is of unusual interest, the special feature being extracts from the letters of William Q. Judge under the title "The World Knoweth Us Not". They seem like a continuation of the *Letters That Have Helped Me*, and we are grateful that the "Recipients", who have had the privilege of receiving such advice and assistance, are willing to let others share with them. Those who are continually clamoring for instruction in practical occultism will find a very valuable hint in the last paragraph, and all Theosophists would do well to consider deeply the wide charity which breathes through each extract. Jasper Niemand continues "The Letters to a Lodge", which deals this month with the neutrality of the T.S. in a forceful and clear-sighted manner, and with the same easy diction we have learned to expect from this pen. The "Mystic Night's Entertainment" contains much food for thought, and the Dublin Lodge is evidently not ceasing its activity. This magazine is so rapidly increasing in merit that members of the Society will soon find it indispensable.—[G.]

LUCIFER for December. "On the Watch Tower" accuses PATH of hero-worship of H.P.B. We can the more easily forgive the charge since the same article assures us of continued loyalty. Madame Jelihovsky's reminiscences of H.P.B. deepen in interest, while G. R. S. Mead's "The Web of Destiny" is concluded. It is up to Mr. Mead's best standard, which is saying much. In reference to our responsibilities for unwelcome thoughts the Easterns have a saying that, if we allow an evil thought to revolve in our minds three times, we partake of its nature. "Tennyson Viewed Theosophically" contains interesting suggestions on a topic which will bear considerable study and thought. So many of our great writers, particularly the poets, are full of Theosophic teaching, and it is well to find and call attention to this wherever possible. Of "The Heavenworld" so much has already been said that we can but add that this installment is quite in keeping with its predecessors. "Theosophy and Crime" is a thoughtful article on an important subject, but Mr. Basil Crump's reference to the decline of the American Indian in numbers is unfortunate, as they have been quite rapidly increasing for some years past. In "The Clash of Opinion" *Lucifer* publishes the views held by the different English Lodges and some individuals, upon the charges against the Vice-President. Would the founder of the Magazine have published these without comment?—[G.]

MIRROR OF THE MOVEMENT.

AMERICA.

ANNIE BESANT T.S., Fort Wayne, Ind., is said to have made every house in Indiana acquainted with the word "Theosophy".

SOMERVILLE T. S., Somerville, Mass, is vigorously keeping up the Sunday afternoon free lectures, greatly assisted by brethren from Boston.

ARYAN T. S. Sunday evening lectures in January were: *Infidelity*, Alex. Fullerton; *Yugas and Chakras*, Thos. E. Willson; *True Asceticism*, William Q. Judge; *The Trinity in Man and Nature*, Jos. H. Fussell.

A LARGE NUMBER of Branches of the American Section have united in presenting to the New York Headquarters a life-sized photograph of the Gen-

eral Secretary, neatly framed. Portraits of the other co-founders of the T.S. have long adorned the wall of the Headquarters Room, and the trio is now complete.

Brooklyn T.S. lectures in January on Sunday evenings were: "*In the Beginning*", Miss K. Hillard; *Paracelsus*, L. W. Crippen; *The Trinity in Man and Nature*, Jos. H. Fussell; *Character and Reincarnation*, T. P. Hyatt.

Yonkers Theosophical Center, Wiggins' Hall, 24 N. Broadway, Yonkers, N.Y., had Sunday evening lectures in January: 6th, *The Sevenfold Man*, Jos. H. Fussell; 13th, *The Whole Duty of Man*, H. T. Patterson; 20th, *Faith, Knowledge, Opinion*, Dr. E. B. Guild; 27th, *Theosophic Light on Mundane Paths*, J. H. Connelly.

"H.P.B." T.S. had Sunday evening lectures in January: *The Attributes of the Soul*, T. R. Prater; *Theosophy as a Religion*, Alex. Fullerton; *Yugas and Chakras*, T. E. Willson; *Faith, Knowledge, Opinion*, Dr. E. B. Guild. The Branch room is now open every Sunday afternoon for inquirers,—a promising step, and a *conversazione* is held on the first Saturday evening of each month.

The Aryan T. S. had a public entertainment by the Lotus Circle on the afternoon of December 30th. Besides vocal and instrumental music, a "Wisdom Play" was given by the children, ten characters being represented, and a special feature was a Rainbow Scene, seven very young children representing the different colors of the spectrum. There was a very full audience and no little appreciation.

The General Secretary has issued a four-paged circular giving a suggested course of Theosophical reading, briefly indicating the nature of each book in it. Some other works are grouped under heads. The circular states the leading Theosophical depots where books may be procured, and will be of value as showing beginners what to read and where to get it. The circular will be furnished upon payment of postage.

On the eve of New Year's a "Watch Meeting" was held at the Aryan Headquarters. After cordial social intercourse among those present, Mr. Judge read some selections from the *Bhagavad-Gîtâ* and *The Voice of the Silence*, made some practical remarks on the topic selected, and suggested a few moments of silence, during the passage of which the New Year was ushered in. It was a pleasant occasion and also profitable.

Blavatsky T. S., Washington, D. C., moved in December into its pleasant new quarters at 419 Tenth street, the hall being in an excellent location, well equipped, and capable of seating 160. The regular meetings are held on Thursday evening, and lectures have lately been given by Messrs. Lerch, Tregina, and Coffin on Sunday evenings, all well attended. The Branch has now about forty members and is exhibiting much activity.

Letter record of 1894. In 1894 the General Secretary began to number the letters sent out from the office in regular routine. This shows that of such there were for the twelve months 2,692; but many hundreds more were sent uncopied, being replies upon questions of philosophical interest, and as the private correspondence carried on in other offices in the building ought to be counted, it is more than likely that the grand total would foot up to 5,000 for twelve months.

The Executive Committee American Section T. S., having considered the invitations from Toronto, Minneapolis, and Boston to receive the April Convention, decided in favor of Boston by unanimous vote, considering that the opening of the new and noble Headquarters in Boston should be signalized by the meeting of the Convention there. The Boston brethren have made munificent proffers of hospitality, and everything points to a large and successful gathering in April. All Branches and individual members will please take notice of the selection of place.

Mrs. Mercie M. Thiris left Honolulu on December 8th, having completed her mission to the Hawaiian Islands. A large farewell meeting was held in the parlors of Mr. M. P. Robinson, and many of the most intelligent people

of Honolulu assembled thereat. An orchestra was stationed at one corner of the *lanai* and a repast was served. As the visitors were leaving, the F.T.S. present gathered in the library and presented through Mr. Robinson to Mrs. Thirds a beautiful album of Island views and a cheque. Mrs. Thirds, after her long and valuable work in Honolulu, arrived in good health at San Francisco. Mrs. T. R. Foster, who has so generously aided Mrs. Thirds in this mission, has offered to pay the expense of translating our leaflets into the Hawaiian tongue.

BROOKLYN T.S. celebrated the first Monday of the New Year by a *conversazione*, which was largely attended. The musical entertainment was of a high order, and everybody voted the affair a great success. At the Lotus Circle, each Sunday, there is a lesson on one of the great religious teachers. Last Sunday the subject was Zoroaster, one of the younger members having been appointed the previous Sunday to tell a story to the children upon the subject for the day. The story of the sacred fire was very well told, not only holding the attention of the children, but bringing out the ideas of the young member as well. The Branch is devoting much attention to propaganda work, and a strong effort is being made to interest each member individually in some particular line of work. On New Year's Eve the Branch was presented with a beautiful photograph of Mr. Judge, which has the place of honor over the platform.

THE GENERAL SECRETARY went to Fort Wayne on the 6th of January and held private meetings with members, lecturing at Standard Hall on the 7th upon *Comparisons between Theosophy and Modern Views of Life*, the audience being about 350. On the 8th Mr. Judge went to Chicago and lectured on the 9th upon *Spiritual Cultivation and True Asceticism* to a full meeting at Headquarters. After holding other meetings and meeting members, besides lecturing at Englewood on *Theosophy Generally Considered*, he went on the 12th to Cincinnati for a short visit to Dr. Buck. The train was delayed by snow, but about thirty members had assembled and waited until Mr. Judge's arrival. On the 13th he lectured at the rooms on *Theosophy and Theosophical Movements*. On the evening of the 14th he met the members, and on the 15th lectured before the Branch on the subject of the evening, *Personal, Individual, and Eternal*. On the 17th Mr. Judge returned to New York.

COLUMBUS T. S. Lotus Circle on Friday evening, December 21st, 1894, gave a Christmas entertainment, which was in every way a success and reflected great credit on the young performers. It consisted of a play called "A Vision of Santa Claus", written by one of the Branch members. Ten of the little ladies and gentlemen represented the ten great nations of the earth, —India, Japan, China, Persia, Egypt, Turkey, Greece, Judea, Europe, and America, and passed in review before "Santa Claus", each one telling in a short speech the religion of the nation he represented. The play showed that India was the mother of all nations, that the same fundamental ideas underlie all religions, and that in America will be found the true Brotherhood of religions. The children were dressed in the exact costumes of the nations they represented, and carried banners suitably inscribed, forming a brilliant and striking tableau. At the close of the entertainment refreshments were served by the ladies of the Branch, and a delightful evening was spent.—(Communicated).

CLAUDE FALLS WRIGHT lectured in the Knights of Honor Hall, Dayton, O., on *After-Death States* on Tuesday, December 18th; on the 19th he delivered an address on *Occultism* in the Phillips House; on the 20th he lectured there again on *Hypnotism*; on the 21st he held a meeting of the Dayton Branch for reorganization. Saturday, the 22d, he left for Cincinnati. On the 23d he lectured in the Branch rooms on *Theosophy and Occultism*. December 27th he lectured there again on *Concentration*, and on Sunday he spoke on the *Constitution of Man*. January 3d he left for Kansas City, and on the 4th held a small meeting of members there. On the 5th he held a meeting in the Branch rooms, and on the 6th delivered a public lecture in the Medical Hall on *Theology and Occultism*. On the 11th he gave another public lecture on *Hypnotism*, and on Sunday, the 13th, he lectured on *Esoteric Buddhism* in the Medical Hall. On Monday, the 14th, he gave another public

lecture on *Is Man Immortal?* On the 15th he held a private meeting for members; on the 16th and 17th two more closed meetings were held. Mr. Wright left on the 18th for Omaha.

BURCHAM HARDING'S lectures at Waterville, Me., brought together a considerable number of people who have taken up the study of the *Letters* and the *Ocean*. On December 21st he reached Bangor, lecturing in the Y.M.C.A. parlors on *Reincarnation* and *What Happens after Death*. The rooms were crowded to their fullest capacity. In the same parlors a meeting was held and two classes formed. The enthusiasm was so great that other classes will probably be required. Receptions and classes were held for several days, and the work well organized. Rockland was next visited. The lectures resulted in centers being formed, which will be cared for by Brother A. C. Mather, who for years was the sole representative of the T.S. in Maine. On January 4th the Industrial and Educational Union at Saco was addressed and a center formed. After a short visit to the Portland Branch Mr. Harding returned to Boston. The newspaper reports throughout Maine were very full. At Bangor the three daily papers each printed from one to two columns of each lecture. The formation of new centers in and around Boston is now being energetically worked. On January 18th a lecture on *Reincarnation* was given in the Y.M.C.A. hall at Brockton, Mass. The town of Peabody, adjoining Salem (the City of Witches), has signalized itself. The W.C.T.U. hall was engaged for lectures, but on the following day its use was withdrawn. The evangelistic superintendent considered Theosophy "not to be in keeping with their Christian principles". The *Salem Gazette* printed the correspondence in full, and in an editorial entitled "Religious Freedom" scored the W.C.T.U. heavily. New England seems determed to utilize every force and turn it into the channel of propaganda work. Even if Kali Yuga brings storms and tempestuous skies, yet the force of the lightning flash, if directed, can be used to enlighten.

OBITUARY.—Miss Louise A. Off, a highly-valued member of the T.S. since 1886, long time Secretary of the Los Angeles Branch and subsequently editor of *The New Californian*, has departed from this incarnation. She was the pioneer of Theosophy in that part of California, and bore up under disappointment, discouragement, and failing health with persistent zeal and faith. Though the petty personal squabbles which so degrade the Theosophical ideal distressed her fine spirit, she struggled on, ever earnest and ever consecrated, a stimulus and a model to her environment. After years of work and of weakness from consumption she finally attained rest on Jan. 6th, and on the 7th her remains were cremated.

FOREIGN.

A LENDING LIBRARY of Theosophical literature has just been opened in Rome, Italy. It contains the principal books published by the T.S. in England and America, together with the monthly magazines and pamflets, as well as those by the French, German, Spanish, Swedish, and Dutch Branches and Centers. The Library is at No. 74 Via Porta Pinciana, it is open every day except Sunday from 11 to 12. This is a new and striking illustration of the spread of Theosophy and the demand for its literature.

CLOSING OF H.P.B. PRESS. In January a telegram from Mrs. Besant and Mr. B. Keightley from India ordered that the Press be closed. This was at once done, and of course all the employees were discharged.

JAMES M. PRYSE, who went from the Aryan Press in New York, which he started with his brother John, to London where he organized the H.P.B. Press with an American outfit purchased in New York and on which *Lucifer* has been so beautifully printed, has passed from that station because of the closure of the plant. He may go to Dublin to help in similar work there, if started. But if there is no need for him at that spot, he may again add his talents and devotion to the staff of printers in New York.

BLAVATSKY LODGE passed some resolutions asking for Mr. Judge's resignation, and also for explanations and replies to newspaper attacks. There was a very strong protest made at the meeting. Mr. Burrows said that Theosophical principles were not to be applied to these matters! Mr. T. Green issued a circular at the door inviting those who did not agree with the action

taken to unite in forming a new Lodge, ending by stating that he was sole author of the notice, presumably to prevent people from saying that Mr. Judge engineered it from the other coast of the Atlantic.

H.P.B. Lodge is a new Lodge formed in London at 62 Queen Ann street, in consequence of the foregoing. President, Dr. A. Keightley; Vice President, T. Green; Treasurer, Basil Crump; Secretary, H. T. Edge; Librarian, Miss Cuer. Some twenty persons signed for the Charter. It will meet on Mondays, weekly.

Auckland, New Zealand, during the past month has shown signs of full vitality in the Cause. The following are the public meetings at which lectures were delivered or papers read: November 30, Mr. S. Stuart, a paper on *Theosophy and Magic*; December 7th, Mrs. Neill, a paper on *Occultism and Magic*; Sunday evening, December 9th, in the Choral Hall, Miss L. Edger, M.A., lectured upon *Karma*; December 14th, Mr. C. Ausell, a paper upon *Spirit and Matter*; December 21st, Mr. C. W. Sanders, a paper upon *The Guru or Teacher*; and on Sunday evening, December 23d, in the Choral Hall, Mr. S. Stuart lectured upon *Evolution and Mind*, which was followed by a keen discussion.

ENGLISH LETTER.

A new feature at Headquarters is the meeting which is now held every fortnight in the Library by Mrs. Cooper-Oakley for the convenience of members of the Blavatsky Lodge who are unable to attend its evening meetings. The numbers attending are good, and show signs of increasing.

There was also what may be called a "consultation meeting" in the Library last month, when the representatives of seven Lodges were present, as also Mr. Mead, to discuss the advisability of holding quarterly meetings for facilitating more active coöperation between metropolitan Lodges. The principal result of the meeting was the decision to call another for February, on the same lines. This all tends to promote a feeling of solidarity and oneness in the work.

Mr. Mead has been up north again since I last wrote, to Southport, Liverpool, and Manchester Lodges. Wherever he has been lately, the general impression is that the admirable and eloquent lecture on *The Web of Destiny* which he delivers at most of the Lodges and Centers is quite one of the best of the many good things he has given us lately.

I have now further details of Mr. Hargrove's good work in Dublin. He not only lectured at the rooms of the Dublin Lodge, but also before the Dublin Ethical and the Dublin Fabian Societies. The meetings at both the latter were full, and he succeeded in winning both earnest attention and approval, in the face of what promised to be, in one case, active opposition. Then he and the others attended a crowded meeting at the Contemporary Club one evening, when naturally the discussion drifted somehow into Theosophical channels, and was prolonged to a late, or rather, an early, hour. Mr. Hargrove has also lately visited the Clifton Lodge, and done good service to the Cause there also.

Mr. Sydney Coryn, one of our most popular lecturers, gave a free public lecture last month at the Bow Lodge on *The Mahâtmâs in Fiction—and in Fact.* Needless to say, the subject chosen was with special reference to the late *Westminister Gazette* commotion; and I have good reason to believe that the writer of the articles was there in person, though he gave no sign and asked no questions.

Some of us are getting out an antidote to the *Westminister Gazette* pamphlet in the shape of a reprint of Mr. Judge's New York *Sun* "Reply", with a good deal of additional matter. Our pamphlet is divided into four parts, as follows: 1, Mr. Judge's Reply; 2, Correspondence; 3, Comments and Criticisms; 4, A Final Word. It will contain a reproduction of one of Mr. Judge's recent photographs, and is being very well gotten up, with a yellow cover.

Alice Cleather.

ARYAN T.S. RESOLUTIONS.

On Tuesday evening, Jan. 15, 1895, a special meeting of the Aryan T.S. was held after the conclusion of the regular meeting, upon call by the Trustees.

The President, Mr. William Q. Judge, being absent in Cincinnati, the

Vice-President, Mr. Joseph H. Fussell, called the meeting to order and suggested that one of the Trustees, Mr. Alexander H. Spencer, take the chair.

The Chairman stated that since it had been ascertained that certain resolutions were passed at the Annual Convention of the Indian Section, held last month at Adyar, requesting the resignation of the Vice-President T.S. and demanding that the charges against him be reöpened, it was deemed advisable by the Trustees of the Aryan Branch that official action be taken in the matter, and that owing to these aspersions upon the character of the Vice-President T.S., who is also the President of the Aryan Branch, it behooved the Branch to take proceedings.

Mr. E. A. Neresheimer offered the following resolutions, which had been previously signed by each one of the Trustees and submitted by them to the Branch as expressive of their convictions, and himself moved their adoption by the Branch:

"*Whereas*, in view of the request of some Branches and individuals in the European Section and elsewhere that William Q. Judge resign from the office of Vice-President of the T.S. and that the matter of the charges against him be reöpened, it is

"*Resolved*, that this Branch requests William Q. Judge not to resign from the office of Vice-President of the T.S., it being imperative to the best interests of the Society that he shall remain in said office for the successful promulgation of Theosophy in America and generally.

"*Resolved*, that in the opinion of this Branch there is no necessity for the further investigation of the charges made against William Q. Judge.

"*Resolved*, that this Branch expresses its fullest confidence in William Q. Judge personally and as an official of the T.S., and also in his methods of work, and declares its determination to support him in his efforts therein."

After a thorough discussion the resolutions were unanimously carried and ordered to be spread upon the Minutes.

The following resolution was proffered by Mr. Joseph H. Fussell:

"*Resolved*, that the Trustees sign these relations on behalf of the Aryan Branch as having been unanimously passed by a called meeting of the Branch, notice of which was sent to every member; and that they be sent to all the Branches of the Theosophical Society."

Unanimously adopted.

Mr. F. L. Mathez offered the following resolution:

"*Resolved*, that the proceedings of this meeting be given to the general press, at the discretion of the Trustees."

Unanimously adopted.

The meeting then adjourned.

JOHN M. PRYSE, *Clerk of Meeting.*

ACKNOWLEDGEMENT.

The General Secretary from Oct, 1st, 1894, to Jan. 1st, 1895, received from Branches and individuals the following gifts: to the General Fund $1100.29, to the Lectureship Fund $727.15.

On Jan. 1st, 1895, the Lectureship Fund contained $517.03. Very grateful appreciation is felt for these liberal offerings, especially in such stringent financial times. WILLIAM Q. JUDGE, *General Secretary.*

SUPPORT OF THE T. S.

During the past month I have received one new pledge, M. E. A., at 50 cents per month. I have also several promises that will mature later. Will all knowing themselves in arrears please write me, stating about when they hope to be able to resume? G. E. H.

51 Huffman avenue, Dayton, O., Jan. 15, 1895.

Received, Jan. 16th, 1895, from George E. Harter $55.00 as his collections since remittance of Dec. 17th. 1894.

WILLIAM Q. JUDGE, *General Secretary.*

And I shall send thee my counsel and my encouragement in letters of light.—*Farewell Book.*

ÔM.